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ABSTRACT

This teaching resource designed for use in the Detroit, Michigan public schools provides biographical and bibliographical information on Dr. Martin Luther King, Jr. The booklet contains excerpts from Dr. King's speeches and texts of songs pertinent to Dr. King and the Civil Rights movement. Suggestions for classroom and school-wide activities to commemorate Dr. King are also included. (APM)

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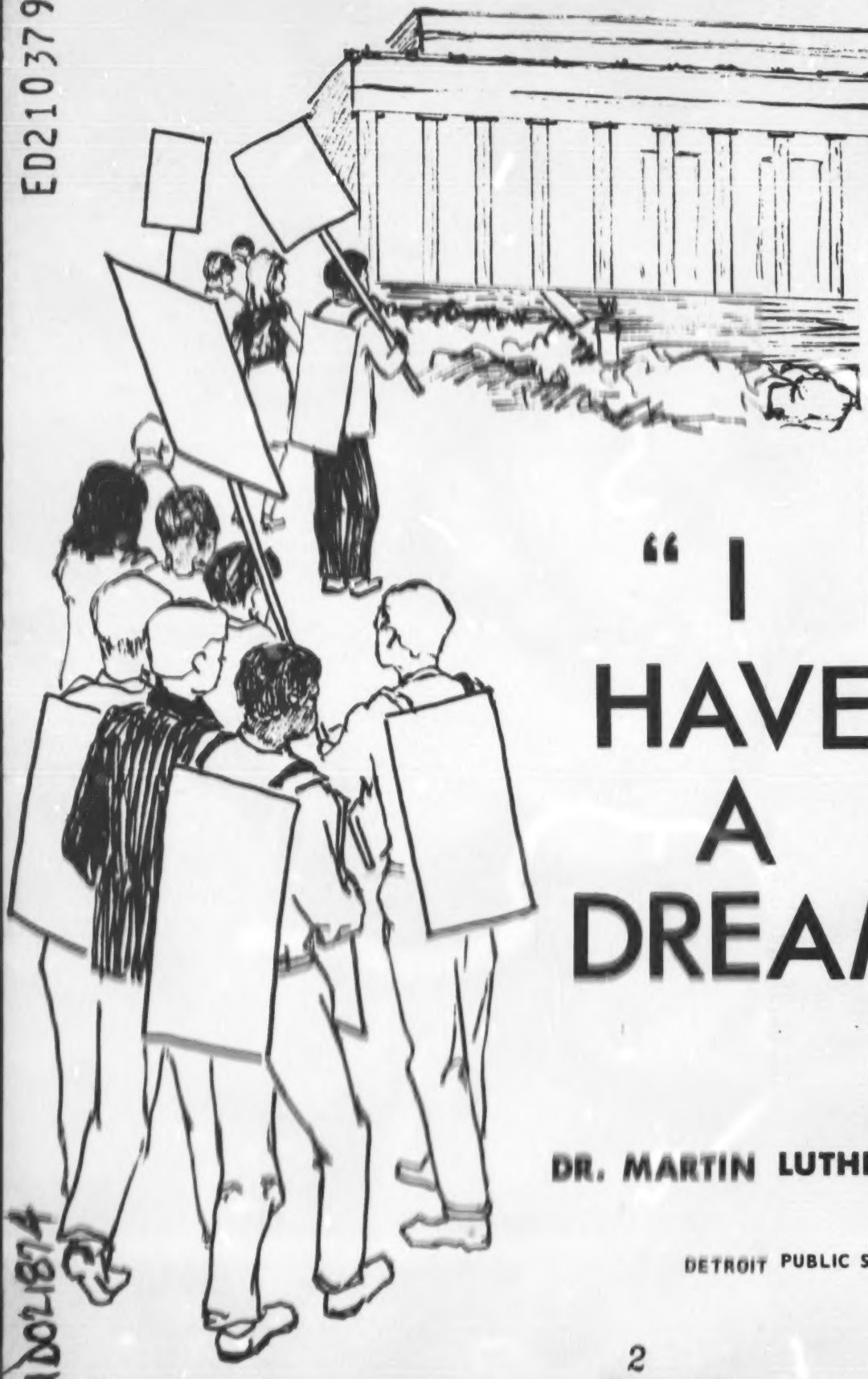

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"I HAVE A DREAM..."

DR. MARTIN LUTHER KING JR.

DETROIT PUBLIC SCHOOLS

UD021874

DR. MARTIN LUTHER KING, JR.

1929 - 1968

Department of Social Studies

Division of Curriculum and Educational Research

DETROIT PUBLIC SCHOOLS

Foreword

By resolution of the Board of Education, January 15, the birthday of Dr. Martin Luther King, Jr. has been placed on the school calendar for observance in the schools.

The accompanying bulletin has been written to assist schools in developing commemorative programs of significance.

The bulletin contains background material on Dr. King's life and achievements, a listing of instructional materials with reference to Dr. King that were distributed by the Department of Social Studies, suggestions for classroom activities and school observances, excerpts from certain of Dr. King's speeches and writings, and songs representative of those connected with his work.

It is hoped that the suggestions and information in the bulletin will help schools plan outstanding, meaningful programs for January 15, commemorating the ideals, the achievements and the memory of Dr. Martin Luther King, Jr.

We express appreciation to the publishers for permission to reprint "Lift Every Voice and Sing" (copyright by Edward B. Marks Music Corporation) and "Take My Hand, Precious Lord" (copyright by Thomas A. Dorsey, Publisher).

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DR. MARTIN LUTHER KING, JR. —
THE MAN AND THE AMERICAN IDEAL

"History has thrust something on me which I cannot turn away." These were the words of Martin Luther, Jr. as he left Montgomery in 1956, following the successful boycott of the city's bus lines. They were also an expression of his acceptance of the role he would play for the next twelve years.

What was his role?

He was the symbol and the demonstrator of the power of an appeal to the conscience in moving men to deal with their fellowmen on a basis of freedom and equality for all.

He held up before the nation the ideals upon which it was founded, and inspired some of its people to rededicate themselves to making those ideals a reality for all of America's citizens.

He persuaded a number of Americans to get on with some unfinished business of democracy, to work to end discrimination and economic want.

He proved in America the truth in an idea expressed in America long before: that nonviolent disobedience of unjust laws can force a reluctant society to change its ways.

THE MAN — DR. MARTIN LUTHER KING, JR.

The Rev. Martin Luther King, Jr. was a man who constantly and consistently preached love and nonviolence throughout his years of leadership in the struggle for Civil Rights.

"Let no man drag you so low as to hate," he said many times.

"...violence must not come from any of us, for if we become victimized with violent intents, ...glorious dignity will be transformed into...gloomy catastrophe," he said after the successful desegregation of the Montgomery buses.

Dr. King was born in Atlanta, Georgia, January 15, 1929, into a family with a tradition of concern for civil rights. His mother's father, Rev. A.D. Williams, helped secure the first high school in Atlanta for Negroes. His father, Rev. M.L. King, Sr., was a leader in getting equal salaries for Negro teachers in Georgia.

Dr. King received a degree from Morehouse College in 1948, his Bachelor of Divinity degree from Crozer Theological Seminary, Pennsylvania in 1951, and his Ph.D. from Boston University in 1955. He was an outstanding scholar, and was elected president of the student body at Crozer.

Dr. King was ordained a minister by his father in 1947. In September of 1954 he accepted the pastorate of the Dexter Avenue Baptist Church, Montgomery, Alabama.

He won wide recognition late in 1955. On December 1 of that year, Mrs. Rosa Parks, a seamstress, refused to yield her seat on a Montgomery bus to a white man. She was jailed. Within five days Negroes of the city organized the Montgomery Improvement Association, and Dr. King was elected its president.

The boycott of the buses sponsored by the MIA was nearly one hundred percent effective in the 381 days it lasted. Dr. King and 70 of his followers were arrested and convicted of illegal boycott. Their convictions were appealed and overturned; the higher court held that the segregation laws of Alabama were unconstitutional.

In 1957, Dr. King and a group of Atlanta ministers formed the Southern Christian Leadership Conference. As a leader of this group he traveled throughout the United States explaining the goals of SCLC.

In June of 1963 he led a march of 100,000 down Woodward Avenue in Detroit. On August 28, 1963, he spoke near the end of a long day to over 200,000 people gathered near the Lincoln Memorial in Washington, D.C. The idea of a march on Washington in support of civil rights was more than twenty years old; it was revived by A. Philip Randolph and supported by James Farmer of CORE, Roy Wilkins of the NAACP, Whitney Young of the Urban League, and Martin Luther King, Jr. of the SCLC. Dr. King's speech crystallized many of the ideas presented that day. He recalled promises from the Declaration of Independence, the Constitution, and the Bill of Rights, and wove them into the theme, "I Have A Dream," that they might come true.

In 1964 he was awarded the Nobel Peace Prize.

In 1965 he led a march for voting rights from Selma to Montgomery, Alabama. In 1966 he was in Chicago, leading demonstrations there and in the city's white suburbs for better jobs, better housing, and better schools for Negroes.

In 1967 Dr. King spoke out against the war in Vietnam which he felt was contrary to the nonviolence he believed in, and crippling to the Civil Rights movement.

In March of 1968 he addressed a large gathering in Grosse Pointe High School. Later that month he was in Memphis, Tennessee, to support demands for official recognition of the garbage collectors' union. In April he returned to Memphis to prove that a nonviolent demonstration in support of the strikers was possible. He was shot April 4, 1968 as he stepped out onto the balcony of his motel room.

He is survived by his wife, the former Coretta Scott, whom he met when she was a student at the New England Conservatory of Music, and by their four children.

THE MAN AND THE VOICE OF HISTORY

Dr. King spoke of history. History can be an interaction between a time and a personality. In what kind of time did Dr. King go about his work?

At the time of his birth in 1929, the worst of the interracial violence which followed World War I had passed. The formal organization of the Ku Klux Klan which had spread organized racism across the country had become less firmly structured. But there had been no relaxation of the Jim Crow system of discrimination and segregation. In the North even in the few job areas where they had made some headway, Negroes had been pushed out of the more desirable jobs in industry and in federal employment by whites who resented their competition. As for the South, in 1944 Gunnar Myrdal had written, "Segregation is now becoming so complete that the white Southerner practically never sees a Negro except as his servant and in other standardized and formalized caste situations."

Nevertheless, the common problems faced by both races in the depression years had eased somewhat the tension between them. A twenty-year thaw, interrupted by some notable freezes, had opened identifiable fissures in the glacier of discrimination:

Franklin Roosevelt's Black Cabinet had involved Negroes in the making of policy. Negro workers included in the benefits of the Works Progress Administration and the Civilian Conservation Corps had learned that the government considered them entitled to a living wage; Negro scholars, through research grants, had put into print for other Negroes to read information about a black history in which they could take pride. Marian Anderson's 1939 concert at the Lincoln Memorial had rebuked publicly those who had denied her their hall and all that they represented.

Negroes increasingly had been included in CIO unions. Executive Order 8802 had moved against discrimination in defense plants. More than a million Negroes in the armed forces during World War II had proved their courage and effectiveness. Sharing those soldiers' and sailors'

resentment at the discrimination in the homeland to which they returned, many white Americans had grown to feel that if the "master race" theory was wrong in Germany it was wrong in America. CORE had achieved certain successes in nonviolent resistance to discrimination in the North. Jackie Robinson had broken the color line in baseball. The 1948 order to end discrimination in the armed forces had been observed in the Korean War. Decision by decision, the Supreme Court had declared unconstitutional certain segregation laws affecting interstate travel and public eating places.

An increasing number of whites had accepted, as a proper part of American life, the inclusion of Negroes in the mainstream of citizenship. An increasing number of Negroes had begun to feel a greater pride in themselves and a greater anger toward those who continued to deny them their rights. Although for a period in the middle 1940's it had appeared that agitation by blacks and whites from the North for an immediate end to segregation in the South might lead to new outbreaks of violence, this agitation actually had marked the beginning of a more rapid advance against segregation.

In this climate black and white America had moved into the second half of the 20th century.

In 1954 the Supreme Court had handed down the decision on "separate but equal" schools.

In 1955 a tired seamstress refused to surrender her seat on a bus in Montgomery, Alabama, and a young minister began a course of action that was to take him from Montgomery to Memphis.

THE MAN AND HIS PREPARATION

How had Martin Luther King, Jr. prepared himself for the work he was about to undertake?

He had learned from his parents to resent and resist discrimination. He had learned from them also to respect himself and his abilities. He had used to the full his opportunities to get a good education. He had perfected his skill in speaking and writing. He had consciously chosen a profession through which he could effectively help his people. He had married a talented woman who shared and supported his intentions. He had made himself an ideal American: educated, a moral family man, a man of God, nonviolent, without fear.

THE MAN AND HIS ACCOMPLISHMENTS

What did Martin Luther King, Jr. accomplish?

The events connected with his name tell their own story: the Montgomery bus boycott; the Southern Christian Leadership Conference; the Prayer Pilgrimage to Washington for voting rights; the "battle" of Birmingham; the March on Washington; the Nobel Peace Prize; the march from Selma to Montgomery; the marches in Chicago; planned Poor People's March; the strike in Memphis.

During these same years, the Supreme Court ordered restaurants and waiting rooms in bus terminals desegregated; nonviolent sit-ins opened other public facilities to Negroes; the Interstate Commerce Commission forbade discrimination on interstate buses and trains, and in bus and railroad stations; 300 Southern cities agreed to some desegregation of public places and to some jobs for Negroes; Congress passed four Civil Rights bills and a Voting Rights bill; 3,000,000 Negroes registered to vote in the South.

Dr. King summarized his own achievements, in his own way:

"I'd like someone to mention . . . that Martin Luther King, Jr. tried to give his life serving others. I'd like for somebody to say that Martin Luther King, Jr. tried to love somebody."

"I want you to be able to say . . . that I did try to feed the hungry. I want you to be able to say that I did try in my life to clothe the naked. I want you to say . . . that I did try in my life to visit those who were in prison. And I want you to say that I tried to serve humanity. Say that I was a drum major for justice . . . Say I was a drum major for peace. I was a drum major for righteousness."

THE MAN AND HIS TIMES

In what ways did Martin Luther King, Jr. and the times in which he worked affect each other?

There have been other men in history whose greatness is measured in terms of both the challenges of their times and the prevailing attitude of the people in that time. This has always been a question throughout history: To what extent do the times make a great man and to what extent does a great man influence his time? In America, George Washington, Abraham Lincoln, Frederick Douglass, and Franklin Roosevelt are examples. Would each have been what he became in history had he lived at another time? Would the history of his time have been different had he not lived when he did and had he not been involved in making that history?

The same questions can be asked about Dr. King. Could he have moved people so effectively twenty years earlier? Ten years later? Would as much progress have been made in gaining civil rights had he not continually and forcefully prodded people to do better what he reminded them they ought to do? Would the current more militant mood have followed Dr. King's nonviolence if the nation had more willingly and completely put into practice what he preached?

The questions can be discussed to good purpose but they cannot really be answered. The historical fact is that the nation is different and better than it otherwise would have been because Dr. Martin Luther King, Jr. lived when he did and because he worked tirelessly in his lifetime at making it different and better than it had been before.

For that reason, and for the ideal of citizenship he continues to represent, he is to be honored. For that reason we today — January 15 — commemorate his birthday.

A LASTING MEMORIAL TO THE MAN, DR. MARTIN LUTHER KING, JR.

The most lasting memorial to Dr. Martin Luther King, Jr. may well be the development within students of a new understanding, appreciation, knowledge, and commitment: a genuine understanding of the circumstances out of which the present Civil Rights Movement has grown; an appreciation of Dr. King's concerns, his philosophy, his approach, and his successes; a knowledge of the current situation in the drive for Civil Rights; a commitment in relation to Civil Rights. Developing this kind of understanding, appreciation, knowledge, and commitment is not done in one lesson or in one day. It takes many class periods of carefully planned and carefully taught lessons.

Following are 34 suggested activities for classroom use. They are varied in content and approach. To an extent they are developmental in sequence. The first suggestions may be used with Primary Unit pupils; they also may be used with older students as an introduction to more sophisticated study. Suggestions 4, 5, 6, and 7 may be used with middle and upper grade elementary students; they also may be used with older students. Teachers are encouraged to select from these suggestions those most appropriate and pertinent for the students they teach.

The suggestions are designed to pose a question or a situation, to stimulate students to study or to carry on research within a meaningful framework of concerns relevant to their own experience, and to encourage a discussion out of which students can form their own judgments. These judgments should be based on careful analysis of facts and information, rather than on opinion and emotion. Where opinions are used in developing understandings, the source of the opinion — whose opinion — should be established.

The teacher's proper role is that of educational guide who makes sure that all relevant facts are carefully considered. He is responsible for giving students the tools of research, analysis, and evaluation, for teaching them how to use the tools, and for helping them develop backgrounds out of which they can make up their own minds and reach their own conclusions. If the teacher himself takes a position, intellectual honesty requires that he identify his position and recognize alternative possibilities.

A unit* on Dr. Martin Luther King's importance in the movement for Civil Rights can be developed using some of the suggested activities as a base.

SUGGESTIONS FOR CLASSROOM ACTIVITIES

1. Use the picture of Dr. Martin Luther King, Jr. in the Urban Education Studies Album, "Opportunity Is," in connection with a discussion of Dr. King.

2. Discuss with students basic facts about Dr. King's life, his family, his activities, and his importance to the people of the United States.

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* For a discussion of unit organization see "The Unit Cycle of Instruction", the Department of Social Studies, Detroit Public Schools.

3. Develop with the class an experience story based on the life of Dr. King.

4. Read with students a biography or other account of the life of Dr. King. Work with them to identify incidents in his life which were of outstanding importance. Plan a bulletin board or series of booklets illustrating these events with pupil drawings or with photographs.

5. Develop with the class a filmstrip of the life and achievements of Dr. King, using pupils' drawings to illustrate events they have identified as significant.

6. Help students define a "civil right." Develop with students a list of the civil rights they feel all people should have.

7. Help students define "nonviolence." With the students, compile a list of nonviolent ways of calling attention to acts they consider unjust or unfair.

8. Read through with students some of Dr. King's speeches or letters. With them select sections which explain what his philosophy was in working for civil rights. Using these selections, assist students in writing a statement of their own which they feel summarizes Dr. King's ideas on how to work to right wrongs.

9. Help students identify the actions they might take in their own neighborhood which would carry on Dr. King's work. Help them evaluate each suggestion to see whether it agrees with his philosophy. Make a composite list of the accepted suggestions.

10. After they have read about the life and the accomplishments of Dr. King, ask students to write a statement they think one of Dr. King's children might write, telling why they feel their father should be honored by other children.

11. Have students read or listen to a recording of Dr. King's "I Have A Dream" speech. Discuss with them his specific "dreams." Encourage students to write speeches of their own on the theme, "I Have A Dream." Share with other students the best of these. Discuss their inclusions.

12. Have students read the Declaration of Independence and the preamble to the Constitution to find some of the rights of citizens Dr. King referred to in his speech.

13. On a map of the United States have students locate the cities in which Dr. King was active as a Civil Rights leader. Have them find out what he was protesting against and working for in each city. Ask students to develop a generalization of his activities based on the map and the information they gained about his purposes.

14. Help students define "discrimination." Develop with students a listing of discriminatory laws and regulations being enforced in 1950. Develop another list of discriminatory practices which were common in 1950.

15. Develop with students a display of posters naming and illustrating specific achievements in Civil Rights in Dr. King's lifetime.

16. Develop a parallel display of Civil Rights still to be achieved.

17. Have students role-play Rosa Parks' action which began the Montgomery bus boycott. Role-play the reactions of whites and Negroes in Montgomery. Discuss analytically why they would react in these ways. What in their backgrounds and earlier experiences would make them respond as they did?

18. Assist students in identifying the relationship between a specific action led by Dr. King and a subsequent achievement of a specific Civil Right. Have them make a display illustrating these.

19. Discuss with students why the non-violent movement had such effectivenesa against certain segregation laws and practices in the South.

20. Consider with students whether the serious problems of poorer Negroes in large cities require a different type of leadership than that which was effective against the most obvious segregation of the South.

21. Speculate with students on what Dr. King might be doing now had he lived.

22. Ask students to discuss or write out some of the ways in which they think the years since 1955 might have been different without Dr. King's leadership.

23. Read with students Thoreau's "Civil Disobedience." Analyze with them the ways Dr. King appears to have been influenced by it. Discuss with students how Dr. King could justify telling people to disobey some laws but to obey others. Talk with them about how he felt about accepting the consequences of his law-breaking . . . jail sentences and fines. Have students write out their own feelings about civil disobedience. What sort of laws, if any, should be disobeyed? What makes a law "fair"? What makes a law "unfair"? What are examples? What makes a law "good" or "bad"? How can laws be changed? Why should laws sometimes be changed? What are examples of laws that have been changed because of people's reactions to them?

24. Study with students the life of Mahatma Gandhi. Have students compare his life and work with Dr. King's. Discuss with them reasons for death by violence of two men who preached non-violence. What forces of reaction does a non-violent protest movement stimulate? Why? What could be done to forestall such reactions?

25. With students, make a listing of Nobel Peace Prize winners. Compare and contrast Dr. King with the others, particularly Ralph Bunche and Albert Luthuli. Have students write statements on why they think Dr. King was chosen. Role-play the presentation of the award to him, including a statement on why he was chosen. What did he do to promote peace? What did he do to bring about changes in society?

26. Develop with students a display of posters identifying other Civil Rights leaders and describing the method of furthering the Civil Rights movement and the specific achievement of each one.

27. Assist students in comparing and contrasting outstanding Civil Rights leaders. Have them list together those most similar in their outlook and approach.

28. Have students research the specific and different major provisions of the Civil Rights Bills of 1964 and 1968. List these provisions. What event probably led to the passage of the Bill of 1964? Of 1968?

29. Trace back with students through earlier major legislation and constitutional amendments to locate similar provisions regarding the rights of citizens. Discuss with them why such provisions need to be re-enacted. Compare the history of Civil Rights legislation with the history of the provisions in the American Bill of Rights. How many times did they have to be re-enacted in English and American colonial history? What is needed to prevent laws regarding the rights of citizens from "slipping out" of the laws being enforced?

30. Study some of the Civil Rights songs of protest. Analyze the message of each song. Discuss the appeal of these songs: to reason or to emotion? Consider the effectiveness of an appeal to the emotions.

31. After studying about such activities, have students role-play an interview with an early non-violent student protester working for desegregation of a public facility — a lunch counter, a waiting room, a bathing beach, a park. Ask his reasons, his reactions, and his hopes for success.

32. Role-play a contrasting interview with a person involved in an urban civil disturbance. Ask his reasons, his reactions, and what he hopes to achieve. Compare the two for effectiveness in bringing about lasting social change. What does a violent act do to bring about a hardened attitude on the part of people who are in disagreement with its objectives? Does a non-violent act bring about the same kind of hardened reaction? Which moves social change faster? Further? Which is more in the spirit of Dr. King?

33. Write up Dr. King's career as students think it might appear in a history text of 1999.

34. Ask students to write a prophecy of what will happen to Dr. King's "dream." Include suggestions as to what people can do to make it come true.

SUGGESTIONS FOR AN ALL-SCHOOL ACTIVITY

A memorial program in which many students can share is a fitting climax to a study of the life and achievements of Dr. Martin Luther King, Jr. The program should be scheduled for January 15. It should be carefully planned and should be carried out in the same spirit as that Dr. King displayed as he went about his work. Its purpose is to point up and underline his significance to American society and to honor his memory.

Students should be involved in developing and presenting the program. In the sharing of such an experience students should develop a deeper appreciation of Dr. King's importance to his country. They may develop something of his love and concern for his fellowmen.

Following are suggestions for such a program. Each school should select and develop a theme and an approach most appropriate for that school. The suggestions are adaptable for either elementary or secondary schools.

1. Present a series of tableaus researched and developed by students illustrating important moments in Dr. King's life.

2. Build a program around significant excerpts from Dr. King's speeches or writings which are examples of his concern and his philosophy. Use individual student speakers, a speaking choir, or a combination of these to dramatize his ideas.

3. Combine the oral presentations with tableaus to emphasize Dr. King's concerns.

4. Include in a program hymns, spirituals, and other songs which were favorites of Dr. King. Students taught these songs in music classes may join in the singing of them.

5. Develop a program dramatizing in historical sequence the civil rights achieved in Dr. King's lifetime.

6. Develop a program around the theme, "I Have A Dream." Use parts or all of Dr. King's speech. Follow this with individual student additions of "dreams" they would hope to have realized, keeping these in the spirit of Dr. King's speech.

7. Develop a program in which students individually, in groups, or as representatives of groups, pledge themselves to specific appropriate actions or activities which would help make Dr. King's dream a reality.

8. Include representatives of local community groups in a program as described above.

9. Develop a program in which students, portraying representatives of various national groups, pledge actions appropriate for those groups which would help make Dr. King's dreams realities. The groups represented might be education, medicine, law, religion, law enforcement, unionized labor, business, homeowners, armed forces, government. Keeping the "pledges" in the spirit of Dr. King's "I Have A Dream" speech is important for this occasion.

10. Develop a program in which students identify situations which are different now from what they were in 1955, with the differences attributable to Dr. King's influence. Have students describe and possibly picture the situations "before" and "after", describing the ways in which Dr. King was responsible for the changes.

11. Supplement programs with a display of student-made scrapbooks, notebooks, or posters of highlights in Dr. King's life and of gains in Civil Rights achieved in his lifetime.

TELEVISION

A commemorative program

honoring

Dr. Martin Luther King, Jr.

will be presented

over WTVS — Channel 56

January 15, 1975

at

1:15 p.m.

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Martin Luther King, Jr., by Ira Peck, published by Scholastic Magazines.

ALL SCHOOLS WITH GRADE 4 AND ABOVE

I Have A Dream, by C. Osborn, published by Silver Burdett.

ALL SCHOOLS WITH GRADE 8 AND ABOVE

Worker for Freedom - Martin Luther King, filmstrip and record.

(Copies of these are also available from the Audiovisual Library.)

ELEMENTARY SCHOOLS

Student Use

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ALL SCHOOLS WITH GRADE 8 AND ABOVE

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SENIOR HIGH SCHOOLS

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Films and Filmstrips

The following materials are available from the Detroit Public Schools Audiovisual Teaching Aids Library.

Films

"I Have A Dream" The Life of Martin Luther King - S1549

Martin Luther King, Jr. - From Montgomery to Memphis - S1548

Filmstrip

Reverend Dr. Martin Luther King - F4165

Additional materials are available from the Department of School Libraries, and the Children's Museum.

Consult the card catalogue and the guide to periodical literature in the school library, the listing of Instructional Audiovisual Materials Related to Negro History and Culture or the catalogues published by the Instructional Teaching Aids Library, and the catalogue of Lending Collections published by the Children's Museum.

IN HIS OWN WORDS

IN HIS OWN WORDS

Following are examples of the philosophy of Dr. Martin Luther King, Jr. as expressed in his own words.

These include a major portion of a commencement address delivered at Lincoln University, June 6, 1961; the speech, "I Have A Dream," delivered at the Lincoln Memorial, August 28, 1963; an excerpt from his letter from a Birmingham jail; and the speech accepting the Nobel Peace Prize, December 10, 1964.

The American Dream

from a commencement address delivered by Dr. Martin Luther King, Jr.
at Lincoln University, June 6, 1961

. . . I should like to discuss with you some aspects of the American dream. For in a real sense, America is essentially a dream, a dream as yet unfulfilled. It is a dream of a land where men of all races, of all nationalities, and of all creeds can live together as brothers. The substance of the dream is expressed in these sublime words, words lifted to cosmic proportions: "We hold these truths to be self-evident — that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." This is the dream.

One of the first things we notice in this dream is an amazing universalism. It does not say some men, but it says all men. It does not say all white men, but it says all men which includes black men. It does not say all gentiles, but it says all men which includes Jews. It does not say all Protestants, but it says all men which includes Catholics.

And there is another thing we see in this dream that ultimately distinguishes deomcracy and our form of government from all of the totalitarian regimes that emerge in history. It says that each individual has certain basic rights that are neither conferred by nor derived from the state. To discover where they came from it is necessary to move back behind the dim mist of eternity, for they are God-given. Very seldom if ever in the history of the world has a socio-policital document expressed in such profoundly eloquent and unequivocal language the dignity and the worth of human personality. The American dream reminds us that every man is heir to the legacy of worthiness.

Ever since the founding fathers of our nation dreamed this noble dream, America has been something of a schizophrenic personality, tragically divided against herself. On the one hand we have proudly professed the principles of democracy, and on the other hand we have sadly practiced the very antithesis of those principles. Indeed slavery and segregation have been strange paradoxes in a nation founded on the principle that all men are created equal. This is what the Swedish sociologist, Gunnar Myrdal, referred to as the American dilemma.

But the shape of the world today does not permit us the luxury of an anemic democracy. The price America must pay for the continued exploitation of the Negro and other minority groups is the price of its own destruction. The hour is late; the clock of destiny is ticking out. It is trite but urgently true, that if America is to remain a first-class nation she can no longer have second-class citizens. Now, more than ever before, America is challenged to bring her noble dream into reality, and those who are working to implement the American dream are the true saviors of democracy.

Now may I suggest some of the things we must do if we are to make the American dream a reality. First I think all of us must develop a world perspective if we are to survive . . .

Through our scientific genius we have made of this world a neighborhood; now through our moral and spiritual development we must make of it a brotherhood. In a real sense, we must all learn to live together as brothers, or we will all perish together as fools. We must come to see that no individual can live alone; no nation can live alone. We must all live together; we must all be concerned about each other . . .

All life is interrelated. We are caught in an inescapable network of mutuality; tied in a single garment of destiny. Whatever effects one directly, affects all indirectly. As long as there is poverty in this world, no man can be totally rich even if he has a billion dollars. As long as diseases are rampant and millions of people cannot expect to live more than twenty or thirty years, no man can be totally healthy, even if he just got a clean bill of health from the finest clinic in America. Strangely enough, I can never be what

I ought to be until you are what you ought to be. You can never be what you ought to be until I am what I ought to be. This is the way the world is made. I didn't make it that way, but this is the interrelated structure of reality. John Donne caught it a few centuries ago and could cry out, "No man is an island entire of itself; every man is a piece of the continent, a part of the main . . . any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee." . . .

We must keep our moral and spiritual progress abreast with our scientific and technological advances. This poses another dilemma of modern man. We have allowed our civilization to outdistance our culture. Professor MacIver follows the German sociologist, Alfred Weber, in pointing out the distinction between culture and civilization. Civilization refers to what we use; culture refers to what we are. Civilization is that complex of devices, instrumentalities, mechanisms, and techniques by means of which we live. Culture is that realm of ends expressed in art, literature, religion, and morals for which at best we live.

The great problem confronting us today is that we have allowed the means by which we live to outdistance the ends for which we live. We have allowed our civilization to outrun our culture, and so we are in danger now of ending up with guided missiles in the hands of misguided men. This is what the poet Thoreau meant when he said, "Improved means to an unimproved end." If we are to survive today and realize the dream of our mission and the dream of the world, we must bridge the gulf and somehow keep the means by which we live abreast with the ends for which we live.

Another thing we must do is to get rid of the notion once and for all that there are superior and inferior races . . .

This means that members of minority groups must make it clear that they can use their resources even under adverse circumstances. We must make full and constructive use of the freedom we already possess. We must not use our oppression as an excuse for mediocrity and laziness. For history has proven that inner determination can often break through the outer shackles of circumstance. Take the Jews, for example, and the years they have been forced to walk through the long and desolate night of oppression. This did not keep them from rising up to plunge against cloud-filled nights of oppression, new and blazing stars of inspiration. Being a Jew did not keep Einstein from using his genius-packed mind to prove his theory of relativity.

And so, being a Negro does not have to keep any individual from rising up to make a contribution as so many Negroes have done within our own lifetime. Human nature cannot be catalogued, and we need not wait until the day of full emancipation. So from an old clay cabin in Virginia's hills, Booker T. Washington rose up to one of the nation's great leaders. He lit a torch in Alabama; then darkness fled.

From the red hills of Gordon county, Georgia, from an iron foundry at Chattanooga, Tennessee, from the arms of a mother who could neither read nor write, Roland Hayes rose up to be one of the nation's and the world's greatest singers. He carried his melodious voice to the mansion of the Queen Mother of Spain and the Palace of King George the Fifth. From the poverty-stricken areas of Philadelphia, Pennsylvania, Marian Anderson rose up to be the world's greatest contralto, so that Toscanini could say that a voice like this comes only once in a century. Sibelius of Finland could say, "My roof is too low for such a voice."

From humble, crippling circumstances, George Washington Carver rose up and carved for himself an imperishable niche in the annals of science. There was a star in the sky of female leadership. Then Mary McLeod Bethune to let it shine in her life. There was a star in the diplomatic sky. Then came

Ralph Bunche, the grandson of a slave preacher, and allowed it to shine in his life with all of its radiant beauty. There were stars in the athletic sky. Then came Joe Louis with his educated fists, Jesse Owens with his fleet and dashing feet, Jackie Robinson with his powerful bat and calm spirit. All of these people have come to remind us that we need not wait until the day of full emancipation. They have justified the conviction of the poet that:

Fleecy locks and dark complexion
Cannot forfeit nature's claim.
Skin may differ but affection
Dwells in black and white the same.
Were I so tall as to reach the pole
Or to grasp the ocean at a span,
I must be measured by my soul,
The mind is standard of the man.

Finally, if we are to implement the American dream, we must continue to engage in creative protest in order to break down all of those barriers that make it impossible for the dream to be realized. Now I know there are those people who will argue that we must wait on something. They fail to see the necessity for creative protest, but I say to you that I can see no way to break loose from an old order and to move into a new order without standing up and resisting the unjust dogma of the old order...

There is another myth, that bases itself on a species of educational determinism. It leads one to think that you can't solve this problem through legislation; you can't solve this problem through judicial decree; you can't solve this problem through executive orders on the part of the President of the United States. It must be solved by education. Now I agree that education plays a great role, and it must continue to play a great role in changing attitudes, in getting people ready for the new order. And we must also see the importance of legislation.

It is not a question either of education or of legislation. Both legislation and education are required. Now people will say, "You can't legislate morals." Well, that may be true. Even though morality may not be legislated, behavior can be regulated. And this is very important. We need religion and education to change attitudes and to change the hearts of men. We need legislation and federal action to control behavior. It may be true that the law can't make a man love me but it can keep him from lynching me, and I think that's pretty important also.

And so we must get rid of these illusions and move on with determination and with zeal to break down the unjust systems we find in our society, so that it will be possible to realize the American dream. As I have said so often, if we seek to break down discrimination, we must use the proper methods. I am convinced more than ever before that, as the powerful, creative way opens, men and women who are eager to break the barriers of oppression, and of segregation and discrimination need not fall down to the levels of violence. They need not sink into the quicksands of hatred. Standing on the high ground of non-injury, love, and soul force, they can turn this nation upside down and right side up.

I believe, more than ever before, in the power of nonviolent resistance. It has a moral aspect tied to it. It makes it possible for the individual to secure moral ends through moral means... In the long run of history, destructive means cannot bring about constructive ends.

The practical aspect of nonviolent resistance is that it exposes the moral defenses of the opponent. Not only that, it somehow arouses his conscience at the same time and it breaks down his morale. He has no answer for it. If he puts you in jail, that's all right; if he lets you out, that's all right too. If he beats you, you accept that; if he doesn't beat you — fine. And so you go on, leaving him with no answer. He has the state militia; he has police brutality. Nonviolent resistance is one of the most magnificient expressions going on today...

As I have said in so many instances, it is not enough to struggle for the new society. We must make sure that we make the psychological adjustment required to live in that new society. This is true of white people, and it is true of Negro people. Psychological adjustment will save white people from going into the new age with old vestiges of prejudice and attitudes of white supremacy. It will save the Negro from seeking to substitute one tyranny for another...

Black supremacy is as dangerous as white supremacy, and God is not interested merely in the freedom of black men and brown men and yellow men. God is interested in the freedom of the whole human race and in the creation of a society where all men can live together as brothers, where every man will respect the dignity and the worth of human personality.

By following this method, we may also be able to teach our world something that it so desperately needs at this hour. In a day when Sputniks and Explorers are dashing through outer space, and guided ballistic missiles are carving highways of death through the stratosphere, no nation can win a war. The choice is no longer between violence and nonviolence; it is either nonviolence or nonexistence...I call upon you not to be detached spectators, but involved participants, in this great drama that is taking place in our nation and around the world...

There are certain things within our social order to which I am proud to be maladjusted and to which I call upon all men of good will to be maladjusted.

If you will allow the preacher in me to come out now, let me say to you that I never did intend to adjust to the evils of segregation and discrimination. I never did intend to adjust myself to religious bigotry. I never did intend to adjust myself to economic conditions that will take necessities from the many and give luxuries to the few. I never did intend to adjust myself to the madness of militarism, and the self-defeating effects of physical violence. And I call upon all men of good will to be maladjusted because it may well be that the salvation of our world lies in the hands of the maladjusted.

So let us be maladjusted, as maladjusted as the prophet Amos who in the midst of the injustices of his day could cry out in words that echo across the centuries, "Let justice run down like waters and righteousness like a mighty stream." Let us be as maladjusted as Abraham Lincoln who had the vision to see that this nation could not exist half slave and half free. Let us be maladjusted as Jesus of Nazareth who could look into the eyes of the men and women of his generation and cry out, "Love your enemies. Bless them that curse you. Pray for them that despitefully use you."

I believe that it is through such maladjustment that we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. That will be the day when all of God's children, black men and white men, Jews and Gentiles, Catholics and Protestants, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Thank God Almighty, we are free at last!"

I Have a Dream

Five score years ago a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon of light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination.

One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the movement and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds.

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and they have come to realize that their freedom is inextricably bound to our freedom... We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for whites only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, we are not satisfied, and we will not be satisfied until justice rolls down like the waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of excessive trials and tribulation. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith the unearned suffering is redemptive.

Go back to Mississippi; go back to Alabama; go back to South Carolina; go back to Georgia; go back to Louisiana; go back to the slums and ghettos of the Northern cities, knowing that somehow this situation can, and will, be changed. Let us not wallow in the valley of despair.

So I say to you, my friends, that even though we must face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream that one day this nation will rise up and live out the true meaning of its creed — we hold these truths to be self evident, that all men are created equal.

I have a dream that one day on the red hills of Georgia, sons of former slaves and sons of former slave-owners will be able to sit down together at the table of brotherhood . . .

I have a dream my four little children will one day live in a nation where they will not be judged by the color of their skin but by content of their character. I have a dream today!

I have a dream that one day, down in Alabama, . . . little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today!

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made plain, and the crooked places shall be made straight and the glory of the Lord will be revealed and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with.

With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. This will be the day when all of God's children will be able to sing with new meaning — "My country 'tis of thee; sweet land of liberty; of thee I sing; land where my fathers died, land of the pilgrim's pride; from every mountain side, let freedom ring" — and if America is to be a great nation, this must become true.

So let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that.

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi, from every mountainside, let freedom ring.

And when we allow freedom to ring, when we let it ring from every village and hamlet, from every state and city, we will be able to speed up that day when all of God's children — black men and white men, Jews and Gentiles, Catholics and Protestants — will be able to join hands and to sing in the words of the old Negro spiritual. "Free at last, free at last; thank God Almighty, we are free at last."

From the Birmingham Jail

I guess it is easy for those who have never felt the stinging darts of segregation to say wait. But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity, when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year old son asking in agonizing pathos: Daddy, why do white people treat colored people so mean?; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading 'white' men and 'colored'; when your first name becomes 'nigger' and your middle name becomes 'boy' (however old you are) and your last name becomes 'John,' and when your wife and mother are never given the respected title 'Mrs.'; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of 'nobodyness'; — then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

The Acceptance Speech by Martin Luther King, Jr., of the Nobel Peace Prize on December 10, 1964

Your Majesty, your Royal Highness, Mr. President, excellencies, ladies and gentlemen:

I accept the Nobel prize for peace at a moment when 22 million Negroes of the United States of America are engaged in a creative battle to end the long night of racial injustice. I accept this award in behalf of a civil rights movement which is moving with determination and a majestic scorn for risk and danger to establish a reign of freedom and a rule of justice.

I am mindful that only yesterday in Birmingham, Alabama, our children, crying out for brotherhood, were answered with fire hoses, snarling dogs, and even death. I am mindful that only yesterday in Philadelphia, Mississippi, young people seeking to secure the right to vote were brutalized and murdered.

I am mindful that debilitating and grinding poverty afflicts my people and chains them to the lowest rung of the economic ladder.

Therefore, I must ask why this prize is awarded to a movement which is beleaguered and committed to unrelenting struggle; to a movement which has not won the very peace and brotherhood which is the essence of the Nobel prize.

After contemplation, I conclude that this award which I received on behalf of that movement is profound recognition that nonviolence is the answer to the crucial political and moral question of our time—the need for man to overcome oppression and violence without resorting to violence and oppression.

Civilization and violence are untithetical concepts. Negroes of the United States, following the people of India, have demonstrated that nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later, all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood.

If this is to be achieved, man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such method is love.

From the depths of my heart I am aware that this prize is much more than an honor to me personally.

Every time I take a flight I am always mindful of the many people who make a successful journey possible, the known pilots and the unknown ground crew.

So you honor the dedicated pilots of our struggle who have sat at the controls as the freedom movement soared into orbit. You honor, once again, Chief (Albert) Lithuli of South Africa, whose struggles with and for his people, are still met with the most brutal expression of man's inhumanity to man.

You honor the ground crew without whose labor and sacrifices the jetflights to freedom could never have left the earth.

Most of these people will never make the headlines and their names will not appear in Who's Who. Yet the years have rolled past and when the blazing light of truth is focused on this marvelous age in which we live — men and women will know and children will be taught that we have a finer land, a better people, a more noble civilization — because these humble children of God were willing to suffer for righteousness' sake.

I think Alfred Nobel would know what I mean when I say that I accept this award in the spirit of a curator of some precious heirloom which he holds in trust for its true owners — all those to whom beauty is truth and truth beauty — and in whose eyes the beauty of genuine brotherhood and peace is more precious than diamonds or silver or gold.

The tortuous road which has led from Montgomery, Alabama, to Oslo bears witness to this truth. This is a road over which millions of Negroes are travelling to find a new sense of dignity. This same road has opened for all Americans a new era of progress and hope. It has led to a new civil rights bill, and it will, I am convinced, be widened and lengthened into a superhighway of justice as Negro and white men in increasing number create alliances to overcome their common problems.

I accept this award today with an abiding faith in America, and an audacious faith in the future of mankind. I refuse to accept the idea that the "isness" of man's present nature makes him morally incapable of reaching up for the eternal "oughtness" that forever confronts him.

I refuse to accept the idea that man in mere flotsam and jetsam in the river of life which surrounds him. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality.

I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. This is why right temporarily defeated is stronger than evil triumphant.

I believe that even amid today's mortar bursts and whining bullets there is still hope for a brighter tomorrow. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men.

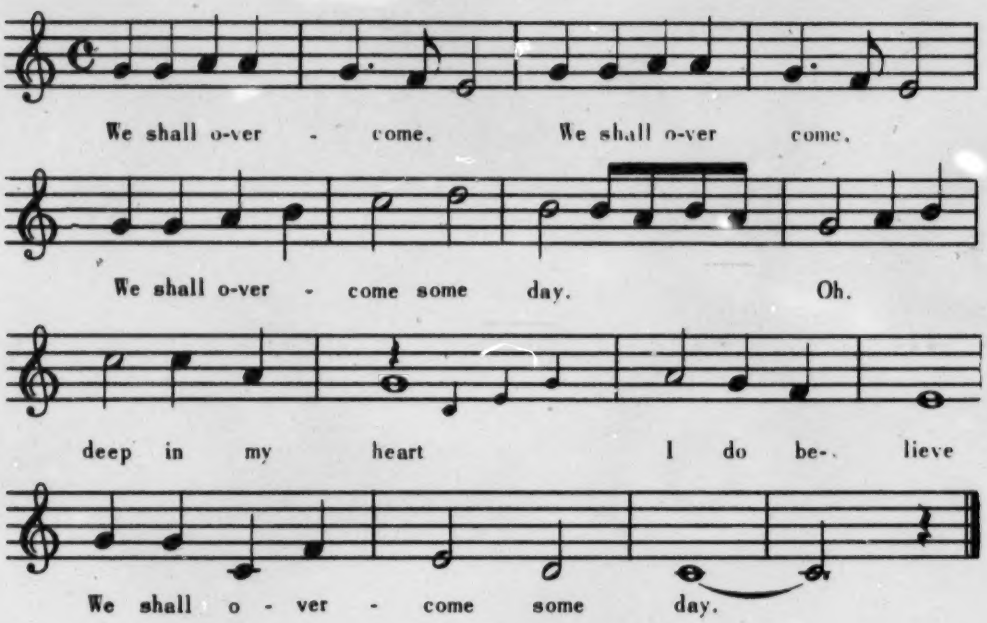
I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down men other-centered can build up. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive goodwill will proclaim the rule of the land. "And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid." I still believe that we shall overcome.

This faith can give us courage to face the uncertainties of the future. It will give our tired feet new strength as we continue our forward stride toward the city of freedom. When our days become dreary with low-hovering clouds and our nights become darker than a thousand midnights, we will know that we are living in the creative turmoil of a genuine civilization struggling to be born.

Today I come to Oslo as a trustee, inspired and with renewed dedication to humanity. I accept this prize on behalf of all men who love peace and brotherhood.

SONGS OF SIGNIFICANCE TO

DR. MARTIN LUTHER KING, JR.

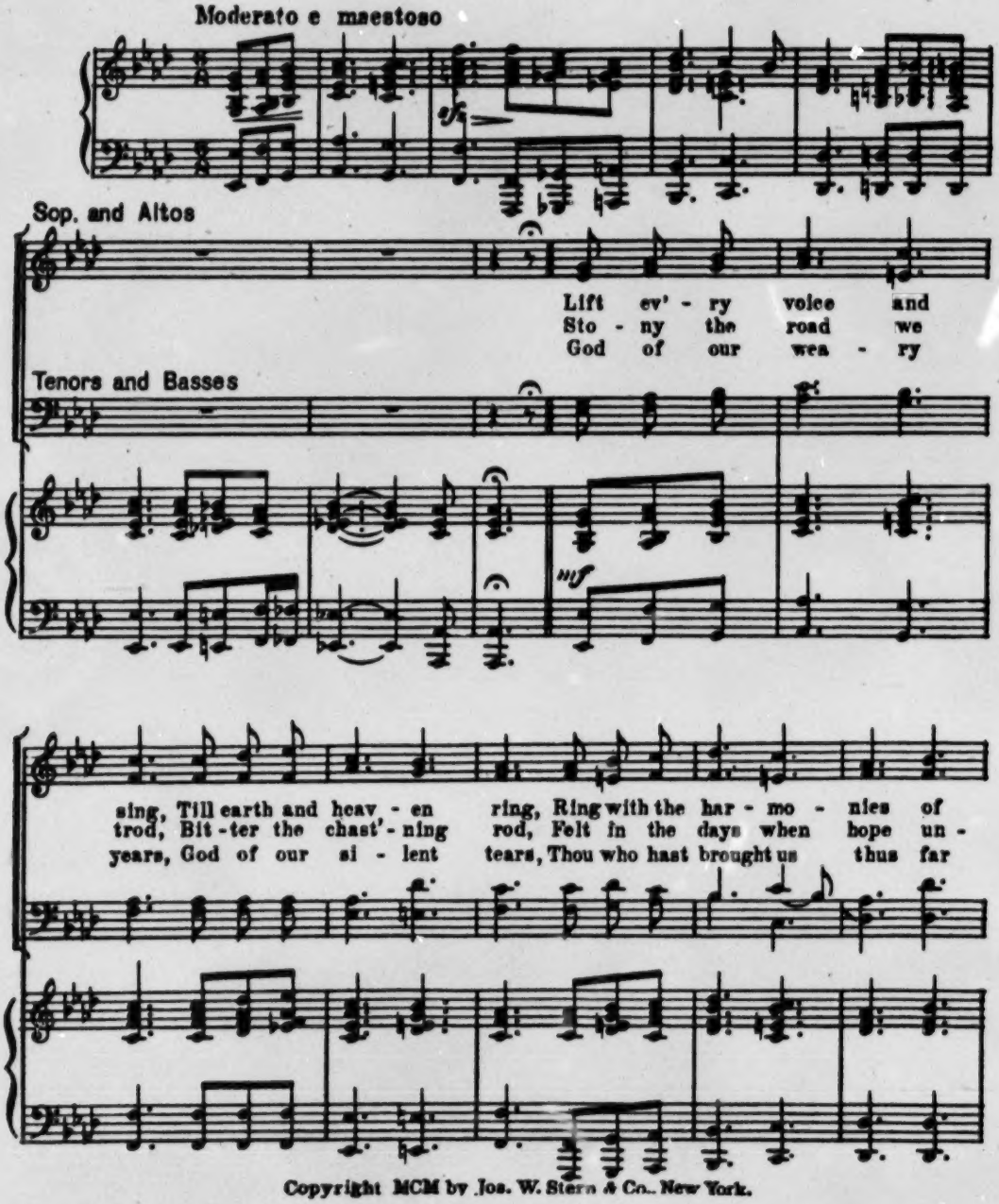
WE SHALL OVERCOME

We'll walk hand in hand, we'll walk hand in hand,
We'll walk hand in hand some day.
Oh, deep in my heart I do believe
We shall overcome some day.

The truth will make us free, the truth will make us free,
The truth will make us free some day.
Oh, deep in my heart I do believe
We shall overcome some day.

Lift Every Voice And Sing

SATB and Piano

Words by
JAMES WELDON JOHNSON
Class '94

Music by
J. ROSAMOND JOHNSON

Moderato e maestoso
Sop. and Altos
Lift ev' - ry voice and
Sto - ny the road we
God of our wea - ry
Tenors and Basses
mf
sing, Till earth and heav - en ring, Ring with the har - mo - nies of
trod, Bit - ter the chast' - ning rod, Felt in the days when hope un -
years, God of our si - lent tears, Thou who hast brought us thus far

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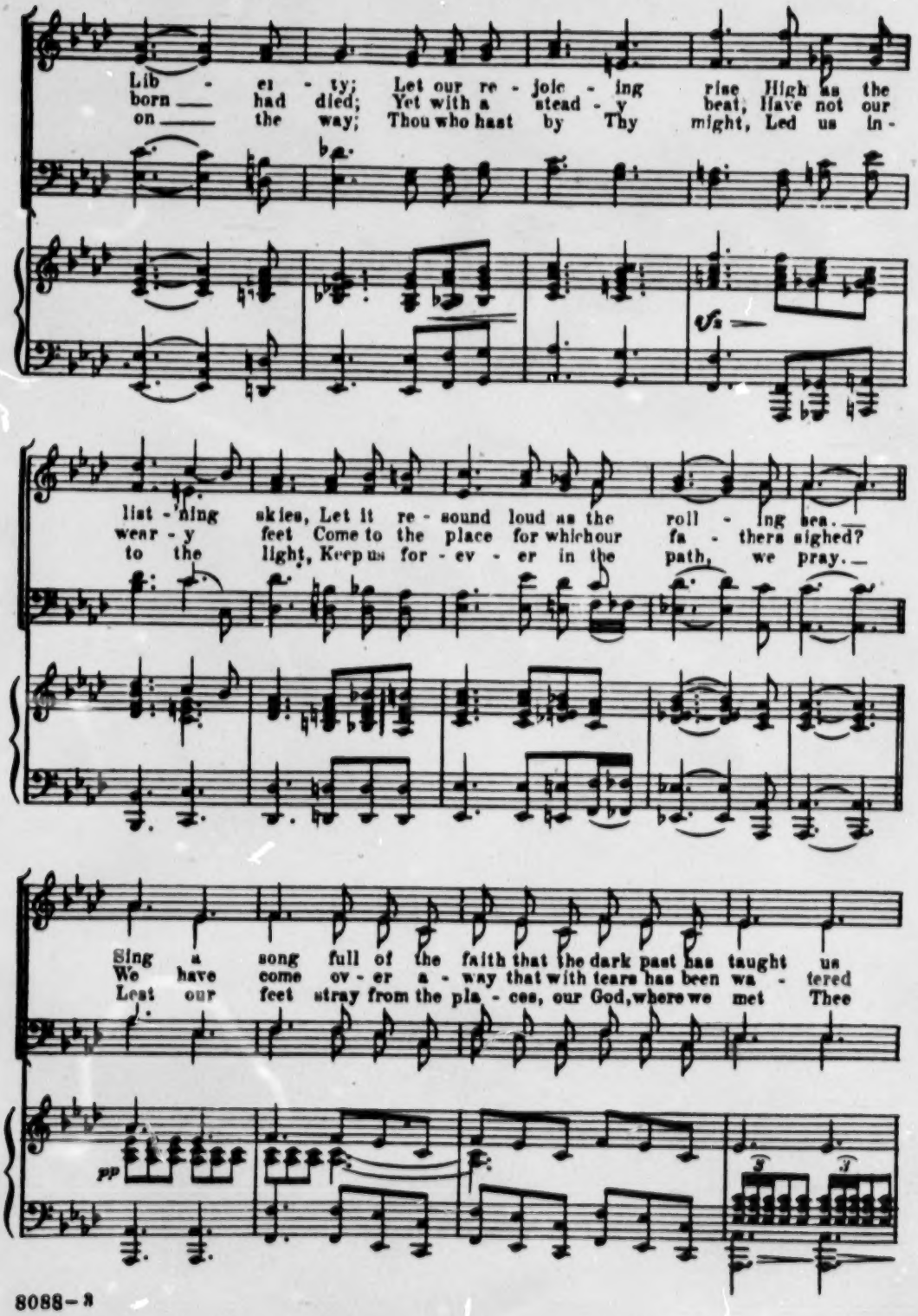
Lib - er - ty; Let our re - joic - ing rise High as the
born had died; Yet with a stead - y beat, Have not our
on the way; Thou who hast by Thy might, Led us in -
list - ning skies, Let it re - sound loud as the roll - ing sea.
wear - y feet Come to the place for which our fa - thers sighed?
to the light, Keep us for - ev - er in the path, we pray.
Sing a song full of the faith that the dark past has taught us
We have come ov - er a - way that with tears has been wa - tered
Lest our feet stray from the pla - ces, our God, where we met Thee
pp

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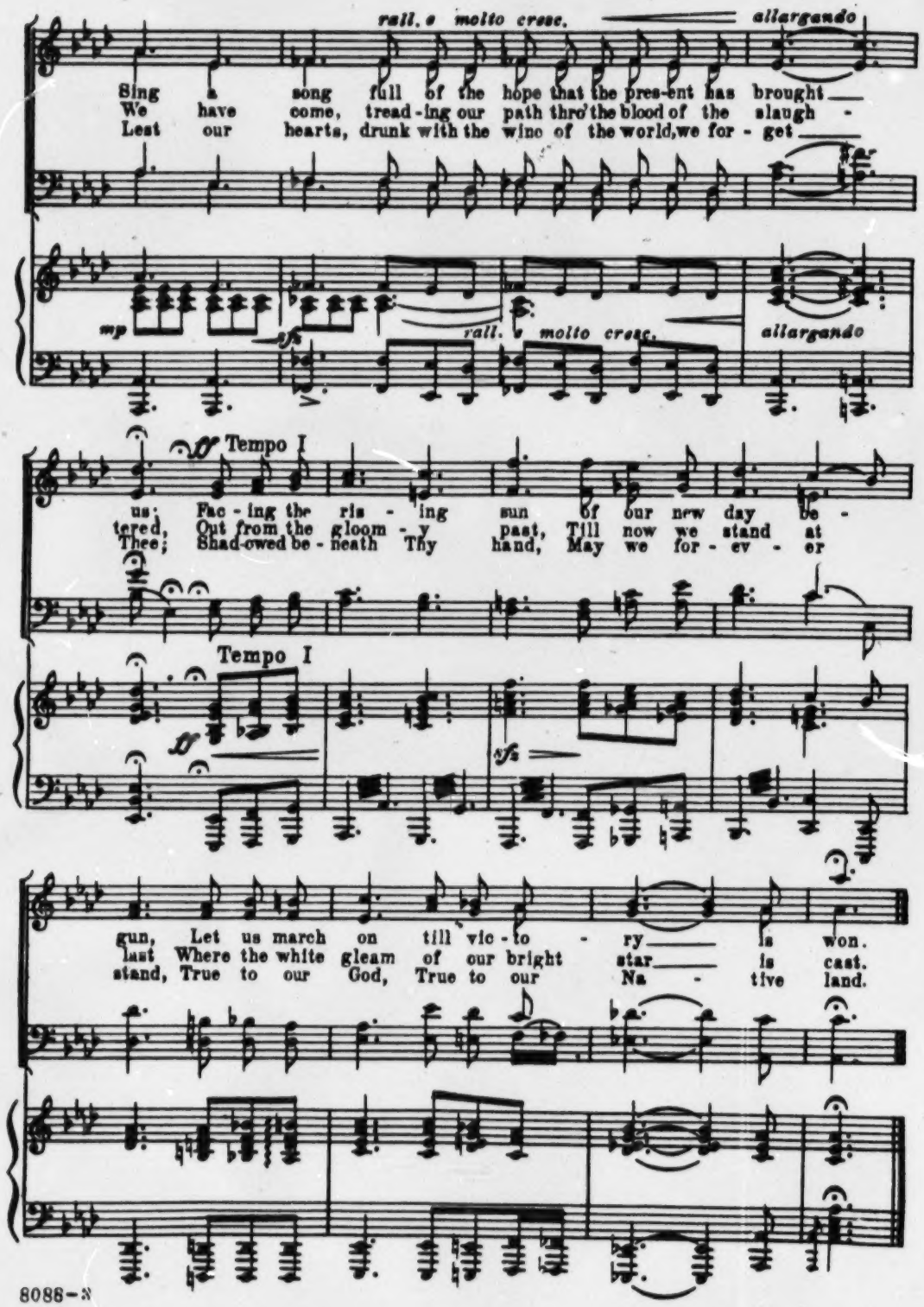
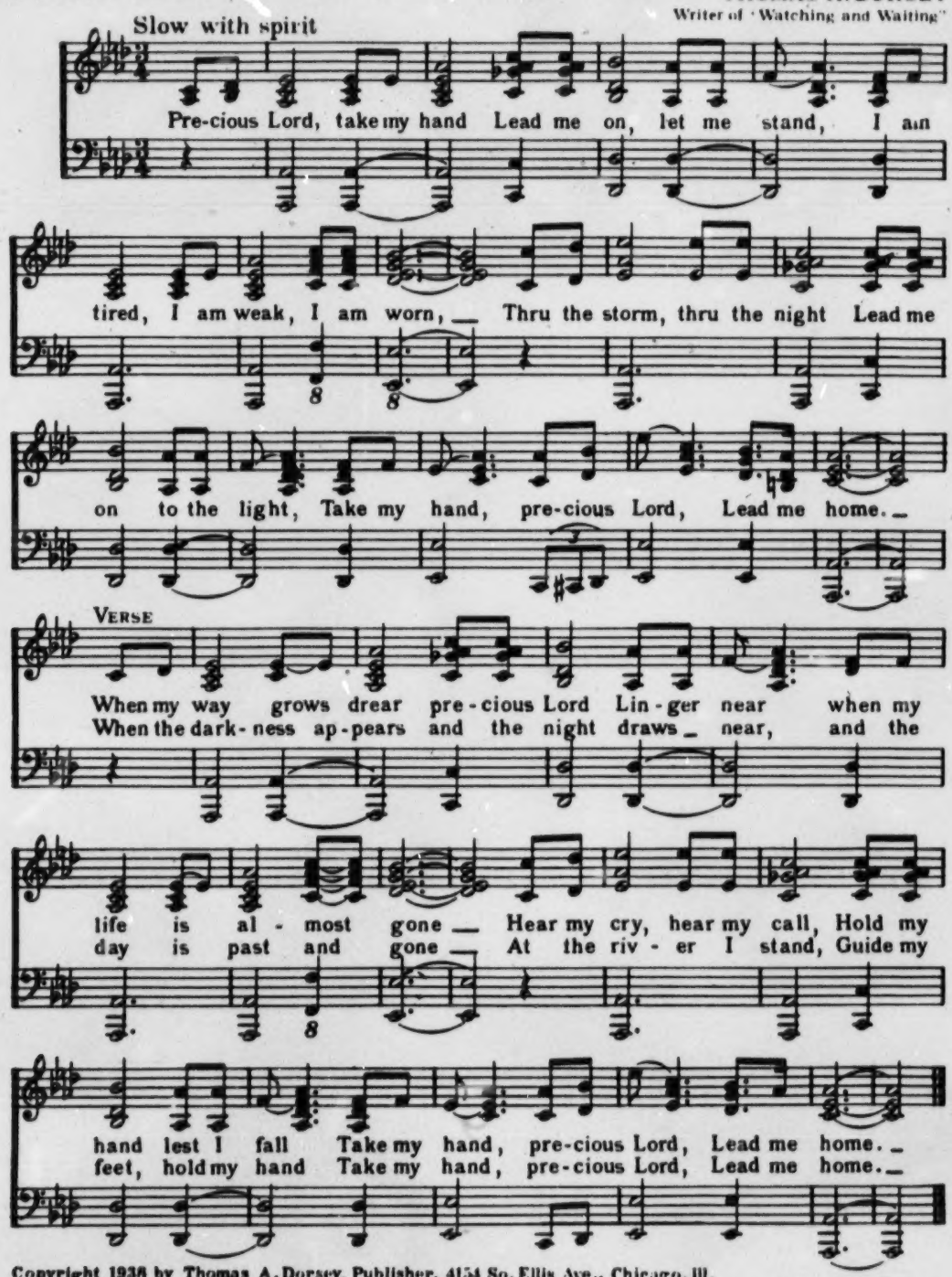

rall. e molto cresc.
allargando
Sing a song full of the hope that the pres-ent has brought
We have come, tread-ing our path thro' the blood of the slaugh -
Lest our hearts, drunk with the wine of the world, we for - get
mp
sfz
rall. e molto cresc.
allargando
Tempo I
us: Fac - ing the ris - ing sun of our new day be -
tered; Out from the gloom - y past, Till now we stand at
Thee; Shad-owed be - neath Thy hand, May we for - ev - er
Tempo I
ff
sfz
gun, Let us march on till vic - to - ry is won.
last Where the white gleam of our bright star is cast.
stand, True to our God, True to our Na - tive land.
8088-8
R&N

Take My Hand, Precious Lord

A DORSEY SONG

As sung by Mrs. Emma L. Days, Shreveport, La.

Words and Arr. by
THOMAS A. DORSEY
Writer of "Watching and Waiting"


Slow with spirit
Pre-cious Lord, take my hand Lead me on, let me stand, I am
tired, I am weak, I am worn, Thru the storm, thru the night Lead me
on to the light, Take my hand, pre-cious Lord, Lead me home.
VERSE
When my way grows drear pre-cious Lord Lin-ger near when my
When the dark-ness ap-pears and the night draws near, and the
life is al-most gone Hear my cry, hear my call, Hold my
day is past and gone At the riv-er I stand, Guide my
hand lest I fall Take my hand, pre-cious Lord, Lead me home.
feet, hold my hand Take my hand, pre-cious Lord, Lead me home.

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